A

CATECHISM OF CHRISTIAN DOCTRINE

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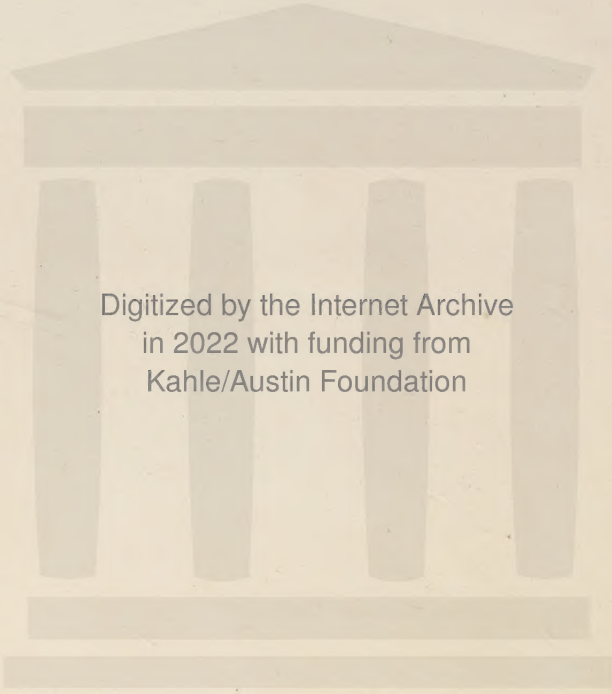

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Catechism of Christian Doctrine

AS HELD BY

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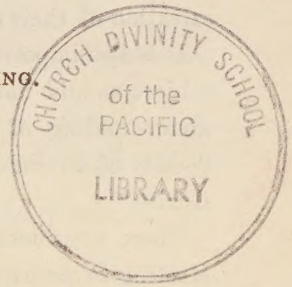

FRIENDS' BOOK AND TRACT COMMITTEE,
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PREFACE.

In view of the important fact that salvation by Jesus Christ is for *believers* in the truth as it has been given us in the Holy Scriptures, it is manifestly the duty of the Church to aid those within the sphere of its influence in acquiring such an accurate knowledge of the Gospel as will enable them *to believe the truth,* that no unsound doctrines may obstruct the work of the Holy Spirit in the salvation of their souls.

It is also important that all who feel an interest in the subject should have the opportunity of gaining a clear understanding of those doctrines which distinguish the Society of Friends as one of the families in the Church of Christ.

These considerations have caused New York Yearly Meeting to prepare and to issue this Catechism, which, it is believed, contains a concise and clear statement of Scriptural teachings, with references to many of the passages upon which they rest.

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CHAPTER FIRST.

CONCERNING THE GODHEAD.

PART I.

Q. 1. How did all things, visible and invisible, come into existence?

A. By the wisdom and creative power of God.

Jer. x. 12 and li. 15. Ps. cxxxvi. 5. Prov. iii. 19. Gen. i. 1. Isa. xl. 28. Mark xiii. 19.

Q. 2. Who is God?

A. "God is a Spirit," uncreated, eternal in His being, infinite in wisdom and power and justice and goodness and love.

John iv. 24. 2 Cor. iii. 17. Ex. iii. 14. Ps. xc. 2 and cxlvii. 5. Gen. xvii. 1. Ps. lxxxix. 14. Ps. xxxiii. 5. Deut. xxxiii. 27. Rom. v. 8. John iii. 16.

Q. 3. Was God the Father alone in the creation of all things?

A. "In the beginning was the Word, and the Word was with God, and the Word was God." And by Him God created all things.

John i. 1–3. Heb. i. 2. Eph. iii. 9. Col. i. 16. 1 Cor. viii. 6.

Q. 4. Is there another in the Eternal Godhead?

A. There is the Holy Spirit, who proceedeth from the Father and the Son.

John xiv. 16, 17, 26 and xv. 26 and xvi. 7. Matt. xxviii. 19. Rev. xxii. 1. Gal. iv. 6. Heb. ix. 14. 1 John v. 7. 2 Cor. xiii. 14.

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Q. 5. Of whom, then, does the Godhead consist ?

A. The Godhead consists of the Father and of the Son and of the Holy Spirit, and these three are one.

Matt. xxviii. 19. 2 Cor. xiii. 14. John xv. 26 and x. 30 and xvii. 11, 22. 1 Cor. xii. 4, 5, 6. 1 John v. 7.

PART II. CONCERNING THE SON (THE WORD).

Q. 6. Did the Word take upon Him our nature ?

A. "The Word was made flesh, and dwelt among us."

John i. 14. Heb. ii. 16. Phil. ii. 6, 7. Rom. i. 3. Gal. iv. 4.

Q. 7. What did He become when thus incarnate ?

A. True God and perfect man in one person.

Heb. i. 8 and ii. 16, 17. Rom. ix. 5. Matt. i. 23. Luke i. 35. Col. ii. 9. Phil. ii. 6, 8.

Q. 8. What was He then called, and why ?

A. He was then called Jesus Christ, signifying the anointed Saviour.

Acts iv. 27 and x. 38, 43. Ps. xlv. 7. Heb. i. 9. Matt. i. 21, See margin. John i. 41, See margin.

Q. 9. For what purpose did He take flesh ?

A. "God so loved the world that He gave His only-begotten Son" to dwell among men as a Teacher and an Example ; and that He might, by His sufferings and by His death on the Cross, *pay the penalty of sin* in man's place. "That God might be just and the justifier of him which believeth in Jesus"; and that thus the salvation of lost man might be made possible.

Rom. v. 8. John iii. 16. Mark vi. 34 and viii. 31. Rom. xv. 5, See margin. 1 John iii. 8. Heb. ii. 9. 1 Peter ii. 24 and iii. 18 and iv. 1. Rom. iii. 26. Heb. ix. 22. Matt. xxvi. 39.

Q. 10. Did God raise our Lord Jesus Christ from the dead?

A. God raised Him from the dead on the third day. He ascended into heaven, and now sitteth at the right hand of God, our Mediator with the Father.

Mark xvi. 6. Acts ii. 24 and iii. 15. Rom. iv. 24. Acts vii. 56. Eph. i. 20. Heb. ix. 24. 1 Tim. ii. 5.

Q. 11. What do we understand by Mediator?

A. One who interposes between God and man for the purpose of reconciliation.

2 Cor. v. 18. Heb. ix. 24 and vii. 25. Rom. viii. 34. Heb. ii. 17.

Q. 12. What characters are included in the word Mediator?

A. Intercessor, Advocate, and High-Priest.

Rom. viii. 34. Heb. vii. 25. 1 John ii. 1, 2. Heb. iii. 1 and viii. 1, 2 and ii. 17.

Q. 13. In what sense is Jesus Christ our High-Priest?

A. In that *He offered Himself* on the Cross a *sacrifice* and a propitiation for our sins. And in that He intercedes with God for us, pleading His obedience and sacrifice. And in that our prayers and spiritual sacrifices are offered unto the Father by Him.

1 Peter ii. 24. Rom. iii. 25. Is. liii. 12. Rom. v. 19. Phil. ii. 8, 9. Heb. viii. 3. John xiv. 6 and xvi. 23 and xiv. 13, 14. 1 Peter ii. 5.

PART III. CONCERNING THE HOLY SPIRIT.

Q. 14. Who is the Holy Spirit?

A. The Holy Spirit is of the same nature and alike in glory to the Father and the Son.

Matt. xxviii. 19. 2 Cor. xiii. 14. Matt. xii. 31, 32. John xv. 26. Acts v. 3, 4. 1 Cor. iii. 16 and xii. 4, 5, 6, and vi. 11. Rom. viii. 11–14.

Q. 15. Name some of the offices of the Holy Spirit.

A. The conviction of sinners; the leading to repentance and faith; the quickening the dead soul to life in the new birth; the sanctification and comforting of believers; the enlightening the mind and opening the heart to understand the Scriptures; the affording ability to resist temptation; the guidance in duty and the enduement with power for religious service; and with Him believers are sealed unto the final redemption.

John xvi. 8, 9, 13. Rom. ii. 4. Gal. v. 22, 23. John vi. 63 and iii. 5. 1 Peter i. 2. John xiv. 16, 17, and 26. Luke xxiv. 45. 1 Cor. ii. 11. Rom. x. 10. Heb. ii. 18. Matt. xii. 28. Ps. xxvii. 11. John xvi. 13. Is. xxx. 12. Eph. iv. 30 and i. 13, 14.

CHAPTER SECOND.

CONCERNING THE HOLY SCRIPTURES AND THE KNOWLEDGE OF GOD.

PART I.

Q. 16. Is it our duty to avail ourselves of all the means afforded to acquire a knowledge of God ?

A. It is.

Jer. ix. 23, 24. Is. ii. 9. John i. 18. Col. i. 9, 10. Heb. viii. 11. Eph. i. 17.

Q 17. How do we know there is a God ?

A. God has manifested Himself in His works. In them we see the wisdom, power, and goodness of an infinitely wise, powerful, and good being. And there is a consciousness in man that there exists a being higher and better than himself, to whom he is in some sense responsible.

Rom. i. 20. Acts xiv. 17. Ps. xix. 1, 2, 3, 4 and civ. 24 and viii. 3, 4. Rom. i. 18, 19. Acts xvii. 23. Job xxxv. 10, 11.

Q. 18. Are all, therefore, without excuse for unbelief in the existence of God ?

A. All "are without excuse," for "God left not Himself without witness."

Rom. i. 20. Acts xiv. 17. John i. 9.

Q. 19. From what other source do we receive a more full and accurate knowledge of God and of religious truth and duty ?

A. From the Holy Bible.

John i. 18. Is. viii. 20. 2 Tim. iii. 15, 16, 17. Luke xxiv. 46, 47.

Q. 20. What is the Holy Bible ?

A. It is the Book of Scriptures, "given by inspiration of God" for our instruction in righteousness; the doctrines it contains resting on the authority of God Himself, from which there can be no appeal.

2 Tim. iii. 15, 16. 2 Peter i. 21. Heb. i. 1, 2. 1 Cor. ii. 9, 10, 11, 13. John v. 39. Luke xxiv. 27.

PART II.

Q. 21. Can man by his intellectual power alone comprehend the teachings of the Bible ?

A. Much of the teachings of the Bible can only be rightly understood by the light of the Holy Spirit on the mind.

1 Cor. ii. 11. Luke xxiv. 45. Rom. xi. 33, 34.

Q. 22. Why are they incomprehensible to the natural intellect ?

A. Because they treat of spiritual things. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

1 Cor. ii. 14 and i. 25. Rom. viii. 16. 2 Cor. iii. 6.

Q. 23. Can Christian doctrine be safely taught from isolated passages of Scripture ?

A. The Scriptures constitute a harmonious whole, and passages from them should be compared with others in the Bible in order to understand their true meaning.

Luke xxiv. 27. 2 Peter iii. 16. Matt. xxii. 29. 1 Cor. ii. 13.

Q. 24. Is there any value in a system of religion not built on Scripture teaching ?

A. There can be none beyond the teaching of morality.

Is. viii. 20. Gal. i. 8, 9. 1 Cor. xvi. 22.

Q. 25. For what purpose were the Scriptures written ?

A. "These are written *that ye might believe* that Jesus is the Christ the Son of God, and that *believing ye might have life through His name";* and we are commanded to carry the Gospel to all the world.

Gen. iii. 15 and xxii. 18 and xxvi. 4 and xlix. 10. Num. xxi. 9. John iii. 14, 16. Deut. xviii. 15, 18, 19. Acts iii. 22. Job xix. 25. Ps. ii. 6, 7, 8, 12 and xlv. 6, 7 and cx. 1. Is. vii. 14 and ix. 6 and xlix. 6 and liii. 5-12. Jer. xxiii. 5, 6. Daniel vii. 13, 14. Joel ii. 28-32. Mal. iii. 1. Matt. i. 21. Luke ii. 10, 11. John xx. 31. Eph. i. 13. Acts x. 44 and xi. 14, 15. Mark xvi. 15. Acts i. 8. 2 Tim. iii. 15, 16, 17. Rom. xv. 4.

Q. 26. Is there a power in the Gospel beyond teaching the way of salvation ?

A. It is written: "The Gospel of Christ is *the power of God unto salvation* to every one that believeth."

Rom. i. 16. 1 Thes. i. 5. 1 Cor. i. 18 and ii. 4 and iv. 20.

Q. 27. Is the Divine Revelation complete in the Scriptures, or are we to expect a continuation in the future ?

A. We believe that the revelation as to doctrine and practice is complete.

Gal. i. 8. Rev. xxii. 18, 19. Deut. iv. 2 and xii. 32.

CHAPTER THIRD.

CONCERNING MAN AND HIS FALL FROM INNOCENCY.

PART I.

Q. 28. What does the Bible teach respecting the creation of man?

A. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Gen. i. 27 and ii. 7.

Q. 29. What was the moral and spiritual condition of man when created?

A. "God created man in His own image."

Gen. i. 27. Col. iii. 10.

Q. 30. What do we understand by "the image of God"?

A. "Righteousness and true holiness."

Eph. iv. 24.

Q. 31. Where did God place our first parents?

A. In the Garden of Eden.

Gen. ii. 18 and 15.

Q. 32. Did God give them a law for their government?

A. God gave them a law, and required *perfect obedience*.

Gen. ii. 16, 17.

PART II.

Q. 33. Did our first parents obey the law which God gave them ?

A. Being free to obey or to disobey, they transgressed God's law, and thereby *committed sin,* and fell from His favor.

Gen. iii. 6, 17, 18, 19.

Q. 34. What was the penalty attached to the transgression of the law of God ?

A. Death; the loss of the image of God, with which man was endowed in his creation.

Gen. ii. 17. Rom. v. 12 and vi. 23. Gen. v. 3. Col. iii. 10. Rom. viii. 7.

Q. 35. What is sin ?

A. Sin is the transgression of a law of God; the disobedience of the Divine command.

Rom. iv. 15 and v. 12, 13. 1 John iii. 4.

Q. 36. What induced our first parents to disobey God's law ?

A. The temptations of Satan.

Gen. iii. 4, 5.

Q. 37. What is temptation ?

A. Temptation is an enticement to sin.

Eph. vi. 11. Matt. iv. 9.

Q. 38. Who is Satan ?

A. An evil spirit. An adversary to God and to all good men, who rules the "children of disobedience" and strives to have all subject to his government.

Rom. xii. 9. Gen. iii. 3, 4. Job i. 9, 10, 11. 1 Peter v. 8. Acts xxvi. 18. Eph. ii. 2 and vi. 11, 12. 2 Cor. ii. 11 and iv. 4.

Q. 39. Are there created spirits?

A. There are. Angels and the souls of men.

Gen. ii. 7. Heb. i. 7.

Q. 40. Were Satan and his angels evil by creation?

A. They were created just, but fell from that estate through rebellion against God.

Jude, 6th verse. 2 Peter ii. 4. Rev. xii. 7, 9. Isa. xiv. 12–15.

Q. 41. Is the supremacy of God perfect over Satan and his hosts?

A. It is perfect.

Job i. 11, 12 and ii. 6. Matt. viii. 31. Eph. vi. 11. Rom. xvi. 20.

Q. 42. Why, then, does God permit Satan to entice His children to sin?

A. God *permits* it, that the faith and obedience of Christians may be tested during probation, and their true spiritual condition manifested *by their own thoughts and acts.*

Matt. iv. 1. Job i. 12 and ii. 6 and ii. 3. James i. 2, 3, 12. 1 Peter i. 6, 7. Gen. xxii. 12. Rev. iii. 10, 21. Heb. xi. 17, 18, 19. Ps. lxvi. 10.

Q. 43. What eminent examples of temptation are recorded?

A. Abraham, Job, David, Judas, Peter, Paul. "Even Jesus was in all points tempted like as we are."

Gen. xxii. 1, 2. Job i. 22 and ii. 1–10, 12. 1 Chron. xxi. 1. John xiii. 2. Matt. xvi. 22, 23 and xxvi. 74. 2 Cor. xii. 7. Matt. iv. 3. Luke xxii. 28.

Q. 44. Are all Christians tempted?

A. They are.

1 Cor. x. 13. Heb. iv. 15. Matt. xxvi. 41. Luke viii. 13. 1 Peter v. 8, 9. Rev. iii. 10. Acts xiv. 22.

Q. 45. Are all tempted alike?

A. Temptations vary according to the character and circumstances of the individual.

Luke xxii. 3, 5. John xii. 6. Matt. xvi. 22, 23. Acts v. 1–3. Heb. xii. 1.

Q. 46. Can the power of Satan be resisted by man?

A. His power may be resisted by the will of man, aided by the grace of God.

1 Cor. x. 13. 2 Peter ii. 9. James iv. 7, 8.

Q. 47. How is this aid to be obtained?

A. By faith and prayer.

Heb. xi. 17. Eph. vi. 16. Matt. xxvi. 41 and vi. 13.

PART III.

Q. 48. Did the disobedience of our first parents affect others than themselves?

A. It affected their posterity, "Who were born in their likeness after their image."

Gen. v. 3. Rom. v. 12, 18. 1 Cor. xv. 22.

Q. 49. What is the condition of their posterity by nature?

A. In consequence of the fall, the human heart is naturally depraved and disposed to sin; and therefore all become sinners, and are under condemnation, and at enmity against God.

Rom. viii. 7 and iii. 23 and v. 18. Gal. iii. 22. Isa. liii. 6.

CHAPTER FOURTH.

CONCERNING MAN AND HIS RESTORATION TO SPIRITUAL LIFE AND THE FAVOR OF GOD.

PART I.

Q. 50. Did God provide a way for the restoration of man from the consequences of the fall ?

A. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

John iii. 16 and xi. 25. Rom. v. 8 and viii. 32. 1 John iv. 9, 10. 1 Peter ii. 4.

Q. 51. Jesus Christ having "Tasted death *for all men,*" how is man *individually* to avail himself of its benefits ?

A. By repentance towards God and faith towards our Lord Jesus Christ.

Rom. v. 18. Acts xx. 21 and xxvi. 18. Mark i. 15. Luke xxiv. 47. Acts xvi. 30, 31. Heb. xi. 6.

Q. 52. What is repentance towards God ?

A. A yearning for reconciliation to God, with a thorough change of mind and course of conduct.

Luke xviii. 13 and xv. 18. Ezekiel xxxvi. 31. Joel ii. 12, 13. Acts xxvi. 18, 20. 2 Cor. vii. 10. Rom. ii. 4.

Q. 53. What is faith towards our Lord Jesus Christ ?

A. A personal trust in His sacrifice to redeem us from

the penalty of our sins, and in His mediation to effect our reconciliation to God.

Eph. i. 13. Col. i. 21, 22, 23. Rom. iii. 25. Heb. ix. 24 and vii. 25 and ii. 17.

Q. 54. How is the mind of man brought into a condition for repentance and faith ?

A. By the teaching of the Gospel and the convictions of the Holy Spirit, who visits all men and shows them their lost condition on account of sin and their state of enmity towards God, and the provision which He has made for pardon and reconciliation.

1 Thes. ii. 13. Eph. i. 13. John xvi. 8 and iii. xvi. Rom. v. 8.

Q. 55. Are these influences of the Holy Spirit compulsory ?

A. Man is free to accept or reject these influences.

Matt. xxiii. 37. John i. 11, 12. Acts vii. 51. Heb. iii. 7, 8.

Q. 56. Will those be saved who die in childhood before they know good and evil ?

A. "Sin is not imputed where there is no law." Infants, though inheriting the fallen nature, we believe are saved in the infinite mercy of God, through the redemption which is in Christ Jesus.

Rom. iv. 15 and v. 13. Mark x. 14.

PART II.

Q. 57. What are the results of repentance and faith ?

A. Justification, and regeneration or being "born again."

Rom. v. 1. Gal. ii. 16. John i. 12, 13 and iii. 3. Acts xi. 18.

Q. 58. What is justification ?

A. Justification is an act of God's free grace, through which, on repentance and faith, He pardons our sins and accepts us as righteous in His sight, for the sake of the atonement and mediation of the Lord Jesus Christ.

Rom. iii. 22, 24, 25 and v. 16, 18. Eph. i. 6, 7. Rom. v. 1. 1 Cor. vi. 11.

Q. 59. What is regeneration or being born again ?

A. It is the renovation of the soul accompanying justification. The soul, being cleansed from all guilt, is renewed into spiritual life by the Holy Spirit, and thereby born into the kingdom of God as His adopted child.

Eph. iv. 24. John iii. 3 and i. 12, 13. 1 Cor. vi. 11. 1 Peter i. 23. John vi. 63. Titus iii. 5. 1 John iii. 2.

Q. 60. What is the kingdom of God in this sense ?

A. God's spiritual realm, in which His government is administered by the Lord Jesus Christ.

Daniel vii. 13, 14. Isa. ix. 6, 7. Luke xvii. 21. Rom. xiv. 17. Matt. xxviii. 18.

Q 61. How do we know that we have been born again and become the children of God ?

A. "The Holy Spirit beareth witness with our spirit that we are the children of God."

1 John iii. 14. Rom. viii. 16.

Q. 62. Do good works have any part in effecting salvation ?

A. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Titus iii. 5. Rom xi. 6 and iii. 27 and iv. 3–6. Eph. ii. 8, 9.

Q. 63. Are not good works incumbent on Christians?

A. They are. "We are created (anew) in Christ Jesus, *unto good works.*"

Eph. ii. 10. 1 Thes. v. 13. Acts xxvi. 20. James ii. 26.

Q. 64. Are the provisions of God's grace sufficient to keep us to the end, notwithstanding our infirmities and the temptations that assail us?

A. "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "He is able to keep you from falling."

Heb. vii. 25. Jude 24. 1 John ii. 1, 2. Eph. vi, 11, 13. 2 Cor. ii. 14. John xvii. 15.

Q. 65. What is grace?

A. Grace is the unmerited favor of God, through which we receive all spiritual blessings.

Eph. ii. 5, 8. Titus iii. 7. 2 Cor. xii. 9. John iii. 16. Acts xv. 11.

Q. 66. Is there any other way provided for pardon and reconciliation to God than through the Lord Jesus Christ?

A. There is no other way. "There is none other name under heaven given among men, whereby we must be saved."

John iii. 36 and vi. 47 and iii. 18. Acts iv. 12. 1 Tim. ii. 5, 6.

Q. 67. How were the righteous saved who lived before the coming of our Lord Jesus Christ?

A. They were saved through obedience to God and faith in a promised Saviour, "The Lamb slain from the foundation of the world."

Rom. iv. 3, 5. Acts iii. 25. Gal. iii 8. Jer. vii. 23. Ex. xix. 5. Deut. xi. 26, 27. Gen. xii. 3 and xviii. 18 and xxii. 18 and xxvi. 4 and xxviii. 14. Rev. xiii. 8.

CHAPTER FIFTH.

CONCERNING BAPTISM AND THE COMMUNION SUPPER.

PART I.

Baptism.

Q. 68. What is Christian Baptism ?

A. That which the Lord Jesus Christ Himself administers with the Holy Spirit.

Matt. iii. 11. John i. 33. Luke iii. 16. Acts i. 5 and ii. 4 and x. 44. 1 Cor. xii. 13. Mark i. 8. Eph. i. 13.

Q. 69. When did this baptism commence ?

A. On the Day of Pentecost, when the Disciples were "all filled with the Holy Ghost."

Acts ii. 1–4, 33 and xi. 15.

Q. 70. What did Christ say concerning baptism before His ascension ?

A. He commanded His Disciples to wait at Jerusalem "for the promise of the Father." "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Acts i. 4, 5.

Q. 71. What was the object of John's baptism ?

A. "That He (Christ) should be made *manifest* to Israel, *therefore* am I come baptizing with water."

Mal. iii. 1. John i. 31.

Q. 72. What was John the Baptist's testimony as to the true Baptizer?

A. "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, He shall baptize you with the Holy Ghost and with fire."

John i. 32, 33. Matt. iii. 11.

Q. 73. What does fire here symbolize?

A. Inward purifying; destroying carnality. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Matt. iii. 12. 1 Cor. iii. 13. Rom. vi. 4 and xii. 1.

Q. 74. Is the baptism with the Holy Ghost and with fire essential to believers?

A. It is. "He that believeth and is baptized shall be saved."

Mark xvi. 16. 1 Cor. xii. 13.

Q. 75. How can it be received?

A. By entire surrender to God and in answer to the prayer of faith.

1 Peter i. 14. Acts ix. 11, 17. Matt. vi. 10. Luke xviii. 13. Rom. viii. 26.

Q. 76. Is there more than one essential baptism?

A. We believe not. "One Lord, one faith, one baptism."

Eph. iv. 5. Gal. iii. 26, 27 and vi. 15.

PART II.

The Communion Supper.

Q. 77. What was the character of the Last Supper which our Lord ate with His Disciples?

A. It was the Passover Supper, a memorial feast ordained for observance *by the Israelites* "Throughout their generations."

Ex. xii. 14. Matt. xxvi. 18. Mark xiv. 14. Luke xxii. 15, 16.

Q. 78. What is the meaning of our Lord's injunction, "This do in remembrance of Me"?

A. We believe that as the attachment of the Jews to this festival would cause its continuance after the introduction of the Spiritual Dispensation, it was His purpose to turn their thoughts on these occasions from the event in Egypt to His own sacrificial death.

Luke xxii. 19. 1 Cor. xi. 24, 25, 26.

Q. 79. May we, then, conclude that His utterances on this occasion were intended exclusively for the Jews?

A. We believe we may so conclude from the circumstances, and from the fact that no mention is made of this subject in the Gospel of John, nor in the Declaration of the Council of Apostles and Elders at Jerusalem, for observance by the Gentile churches.

Acts xv. 5–29 and xxi. 18–26.

Q. 80. What did Jesus say in the Gospel of John in regard to partaking of the bread of life?

A. He said: "I am the bread of life. Verily, verily I say unto you, except ye eat the flesh of the Son of Man,

and drink His blood, ye have no life in you; whoso eateth My flesh and drinketh My blood hath eternal life."

John vi. 32, 33, and 48–58.

Q. 81. Did He make any explanatory declaration?

A. He declared: "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

John vi. 63.

Q. 82. What is the true Christian Communion?

A. It is the spiritual partaking of the broken body and the shed blood of our Lord by faith; and the enjoyment of "Fellowship with the Father and with His Son Jesus Christ."

John vi. 48, 51. 1 John i. 3. 2 Cor. xiii. 14.

Q. 83. Is this Communion Supper offered to all of God's faithful people?

A. "Behold, I stand at the door and knock; if *any man* hear My voice and open the door, I will come into him, and will sup with him, and he with Me."

Rev. iii. 20.

PART III.

On Ordinances.

Q. 84. Did Christ by His death fulfil and end *the system* of ordinances?

A. He did, by "Blotting out the handwriting of ordinances *that were against us*, which was *contrary to us*, and took it out of the way, nailing it to His cross."

Col. ii. 14 and 20, 21, 22. Eph. ii. 15. Heb. ix. 9–14.

CHAPTER SIXTH.

CONCERNING SANCTIFICATION AND HOLINESS AND CHRISTIAN PERFECTION.

Q. 85. What do we understand by Sanctification ?

A. That work of Divine grace by which we are made holy. It is experienced in connection with Justification, in so far that every pardoned sinner, on account of faith in Christ, is clothed with a measure of His righteousness and receives the promised Holy Spirit.

Eph. i. 13 and iv. 23, 24. 2 Thes. ii. 13. 1 Cor. i. 30 and vi. 11. Matt. v. 6. Acts ii. 33.

Q. 86. What does Sanctification comprehend ?

A. In its fulness it comprehends the whole man, with perfect purity of heart and life. "And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Rom. viii. 9, 10, 11, 23 and xii. 1. 1 Thes. v. 23. 2 Tim. ii. 21.

Q. 87. How is entire Sanctification experienced ?

A. By the full dedication of ourselves to God, being baptized with the Holy Ghost and cleansed from all sin.

Matt. iii. 11. 1 Cor. vi. 11.

Q. 88. In this state of holiness should there be a growth?

A. Yes. In this condition of spiritual life and purity

of heart "We should grow up into Him in all things, which is the head, even Christ."

Eph. iv. 15. 2 Peter iii. 18.

Q. 89. Is there a possibility of falling from this grace?

A. We believe there is. "Thou standest by faith: be not high-minded, but fear."

Rom. xi. 20, 22. 1 Cor. x. 12 and ix. 27. Heb. x. 38. Gen. ii. 17.

Q. 90. What do we understand by Christian Perfection?

A. Entire obedience to the will of God, through the grace of our Lord and Saviour Jesus Christ.

Rom. v. 19 and ii. 13. Matt. xxviii. 20. Ps. ciii. 20, 21. 1 Peter i. 2. Matt. vi. 10 and xii. 50. John vi. 38. Heb. xiii. 20, 21.

CHAPTER SEVENTH.

CONCERNING THE RESURRECTION AND REWARDS AND PUNISHMENTS.

Q. 91. Will there be a resurrection of the dead?

A. There will be a resurrection of the dead, both of the just and of the unjust, according to the Scriptures.

1 Cor. xv. 12, 13. John v. 28, 29. Acts xxiv. 15. Daniel xii. 2.

Q. 92. What are we taught in Scripture as to the resurrection of the body?

A. "Christ is risen from the dead and become the first-fruits of them that slept." "All that are in the graves shall hear His voice and shall come forth." "It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body." "Christ shall change our vile body, that it may be fashioned like unto His glorious body."

1 Cor. xv. 12, 13, 20, 26, 42, 44, 50, 51, 52, 53, 54. John v. 28, 29. Phil. iii. 21. Rom. viii. 23 and xii. 1. Mark ix. 43.

Q. 93. Will there be a day of judgment?

A. "It is appointed unto men once to die, but after this the judgment." "He hath appointed a *day* in the which He will judge the world in righteousness."

Heb. ix. 27. 2 Cor. v. 10. Rev. xx. 12. Acts xvii. 31. Rom. ii. 16.

Q. 94. Will the decision there pronounced be final?

A. We believe that the punishment of the wicked and

the blessedness of the righteous will be alike endless, according to the words of our Lord: "These shall go away into everlasting punishment, but the righteous into life eternal."

Matt. xxv. 46. 2 Thes. i. 8, 9. Mark iii. 29. Heb. v. 9. Is. xxxiii. 14.

Q. 95. Are there any evidences in Scripture that the unsaved will be annihilated?

A. We believe there are no such evidences.

Q. 96. Are there any evidences of a probation after death for the unsaved, or for their restoration after a period of punishment?

A. We believe there are no evidences to support such theories.

CHAPTER EIGHTH.

CONCERNING THE MOSAIC SYSTEM AND CHRISTIAN WORSHIP.

PART I.

Q. 97. What was the purpose and character of the Mosaic dispensation ?

A. Its purpose was the maintenance of the worship of the true God, the upholding of a system of Divine morality, and the preparation of His people for the reception of Christ at His coming. Its character was that of an external *ritualistic system* of Divine worship.

Ex. xx. 3–17. Gal. iii. 24. Deut. xviii. 15–19. Acts iii. 22. Heb. ix. 1–10.

Q. 98. Why were outward ceremonies necessary under that dispensation ?

A. Because the Holy Spirit was not yet given; therefore the people were not qualified to appreciate spiritual worship and to offer for themselves spiritual sacrifices, consequently rites were temporarily ordained as types of the true worship.

John vii. 39. Is. xliv. 3. Joel ii. 28. Acts ii. 17. 1 Peter ii. 5. Heb. viii. 4, 5 and ix. 10.

Q. 99. What are rites ?

A. Religious ceremonies.

Heb. ix. 9, 10.

Q. 100. Did Christ command the observance by the Church of any outward rite or ceremony ?

A. We believe that He did not.

Q. 101. Is there, then, evidence in the New Testament that any rites are binding on Christians ?

A. We believe there is none. They had their service under the old dispensation, and, having been fulfilled, they have no place in the spiritual dispensation of the Gospel.

Heb. ix. 9, 10 and viii. 13. Acts xv. 23-30.

Q. 102. If we practise *any rites*, are there valid reasons why we should not practise the whole ?

A. We hold there are not. We would thus admit, in theory and practice, the ritualistic *principle* to be valid and binding, and would therefore have no reason for limiting its obligation.

Q. 103. Is not the practice of any rites a blending of the Judaistic system with that of the Gospel ?

A. We believe it is, and therefore the Religious Society of Friends does not practise the rites of "Water Baptism" and the "Supper," which it regards as liable to mislead those who put faith in them.

Col. ii. 14, 20, 21, 22.

PART II.

Q. 104. What did Christ teach respecting Christian worship ?

A. "God is a spirit, and they that worship Him *must* worship Him in spirit and in truth."

John iv. 24.

Q. 105. What is worship ?

A. Worship is the prostration of the soul before the Lord, and the adoring response of the heart and mind to the influence of the Spirit of God.

Ps. xcv. 6. Rev. iv. 10. Phil. iii. 3. Rom. vii. 6.

Q. 106. What is prayer?

A. Prayer is the result of a feeling of need and dependence upon God; and is the offering up of our desires unto Him in the name of Christ.

Luke xviii. 13. John xvi. 23, 24. Ps. lxxxvi. 1.

Q. 107. Should Christians seek assistance by asking for God's blessing on assembling for worship?

A. It is the privilege and the duty of all believers to ask in silent or vocal supplication for Divine help on these occasions to offer acceptable worship through Jesus Christ. We believe that thus to ask is always in accordance with the Divine will.

1 Thes. v. 17. 1 Tim. ii. 1. 1 Peter ii. 5. Phil. iv. 6.

PART III.

Q 108. What are Priests?

A. Under the Mosaic system, priests were an order of men *qualified by ritualistic ceremonies* to serve at the altar, administer rites, offer sacrifices, and intercede with God for the people.

Ex. xl. 6–15. Heb. v. 1 and ix. 6–9.

Q. 109. What priests are there in the Gospel dispensation?

A. The Lord Jesus Christ, our High-Priest over His church and people, and the priesthood of believers.

Heb. ii. 17 and iv. 14–16. 1 Peter ii. 5. Rev. i. 6 and v. 10.

Q. 110. In what services do individual Christians act in the capacity of priests ?

A. In offering spiritual sacrifices, as praise and thanksgivings and intercessions to God, for themselves, their families, and others, through Jesus Christ our High-Priest.

1 Peter ii. 5 and 9. John xiv. 6 and xvi. 23, 24. Heb. xiii. 15.

CHAPTER NINTH.

CONCERNING THE "LIGHT OF CHRIST" IN THE SOUL.

PART I.

Q. 111. What do we understand by the word "Light" as we find it in the Gospel?

A. The light of Christ by the Holy Spirit, whom He has sent in His name to do His work in the hearts of men.

John viii. 12 and xiv. 26 and xvi. 13–15. 1 Cor. vi. 11.

Q. 112. What is meant by the word "Darkness" as we find it in the Gospel?

A. The condition of unregenerate men as regards spiritual things.

John i. 5 and iii. 19 and viii. 12. 1 John ii. 11. Col. i. 13. Matt. iv. 16. Eph. vi. 12.

Q. 113. What did our Lord mean when He charged Paul to turn the Gentiles from darkness to light?

A. That he should be an instrument for their regeneration through the preached Gospel, whereby they might be brought "Out of darkness into His marvellous light."

Acts xxvi. 18. 1 Peter ii. 9.

Q. 114. In what manner does the Lord Jesus Christ "Lighten every man that cometh into the world"?

A. By making manifest through the Holy Spirit that they are sinners, and leading them to repentance; and as the Gospel is known, to faith in the Lord Jesus Christ.

Eph. v. 13. John xvi. 8. Rom. ii. 4.

Q. 115. What is meant by the passage: "In Him was life, and the *life* was the light of men"?

A. Through the redemption and mediation of the Lord Jesus Christ, *spiritual life* is conferred in the new birth; and the sinner who was in darkness is brought into the *light* of the Kingdom of God.

John viii. 12 and xii. 46. Isa. xlix. 6.

Q. 116. Is the Christian pathway through life enlightened by the Holy Spirit?

A. It is made plain by Him.

John viii. 12 and xvi. 13, 14. Rom. viii. 14. 1 John ii.8.

Q. 117. Why did early Friends give great prominence to the doctrine of the Light of Christ, by the Spirit in the soul of the believer?

A. Because it was the presentation of the true spiritual character of the Gospel as opposed to outward forms.

John iv. 23, 24 and xvi. 13. Heb. x. 16. 2 Cor. iii. 6–8. Rom. ii. 28, 29. Eph. v. 8, 13, 14.

Q. 118. What promises are connected with a loyal walking in the light of the Spirit?

A. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

1 John i. 7.

PART II.

Q. 119. Can persons be conscientious and moral who are not Christians?

A. They can be.

Luke xviii. 11, 12–14 and x. 33. Matt. xix. 20.

Q. 120. What is Conscience ?

A. Conscience is a natural faculty of the mind, having an oversight of the moral conduct of the individual, according to his apprehension of right and wrong from education and association.

1 Cor. x. 25, 27, 28, 29.

Q. 121. Is the work of the conscience confined to the oversight of moral conduct ?

A. When the conscience becomes *enlightened* by the Holy Spirit in conversion, its care is extended over the spiritual as well as the moral conduct of man.

Heb. ix. 14 and x. 22. Rom. ix. 1. 1 Tim. iii. 9.

Q. 122. What is the distinction between the Christian religion and morality ?

A. Morality relates to the right conduct of man *towards his fellows.* The Christian religion relates to the right conduct of man *towards God and his fellows.*

Matt. vii. 12 and xxii. 37–39. Acts xxiv. 16.

CHAPTER TENTH.

CONCERNING THE SABBATH DAY.

Q. 123. Are we bound by Scripture to observe one day in seven for worship and rest ?

A. We are. "God blessed the seventh day and sanctified it." "Remember the Sabbath day to keep it holy."

Gen. ii. 3. Ex. xx. 8. Is. lviii. 13, 14. Luke iv. 16.

Q. 124. Is one day in seven necessary for rest of body and mind ?

A. We believe it is necessary.

Q. 125. Can we, then, reasonably conclude the Sabbath was founded on *human needs* and *God's glory* in the commemoration of His works; as He "Rested on the seventh day from all the work which He had made" ?

A. It is reasonable we should so conclude.

Gen. ii. 2, 3. Mark ii. 27, 28.

Q. 126. Why do we observe the first day of the week instead of the seventh ?

A. It is the day of our Lord's resurrection, and was kept by the early Church as a day of thanksgiving and praise, and was substituted as the Sabbath day of rest.

Luke xxiv. 1-6. Mark xvi. 2, 6, 9. John xx. 19. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

Q. 127. Is the consecration by God of the Sabbath day fulfilled in our keeping the first day of the week ?

A. We believe it is, as one day in seven is consecrated to rest and worship, and to His glory in the creation and in the salvation of the world.

CHAPTER ELEVENTH.

CONCERNING THE RELIGIOUS SOCIETY OF FRIENDS.

Q. 128. Why was this branch of the Church founded ?

A. Because the Reformation did not go to the root of the evil it undertook to remedy. The ritualistic feature of the Church of Rome was retained and practised in different degree by all Protestant denominations. The entire spirituality of the Gospel was not recognized. It was, therefore, necessary that a Church should be organized to uphold the true character of the Christian dispensation.

Q. 129. What doctrines have been specially maintained by the Society of Friends ?

A. The rejection of all rites and ceremonies; the doctrine of the immediate and perceptible influence of the Holy Spirit in all true religious exercises, and in the public ministry of the Gospel; and in the full recognition of the light of the Spirit, which shows the way to salvation and to a godly Christian life.

Col. ii. 14, 20, 21. John xiv. 26 and xv. 26 and xvi. 13. Matt. xxviii. 20. 1 Cor. xii. 8.

Q. 130. What are Friends' views in regard to the ministry ?

A. They believe that Christ calls and ordains the min-

isters of His Church; that no human preparation alone can qualify for this service. And they believe that both men and women are called to this important work.

1 Cor. xii. 4–11 and xi. 5. Acts ii. 16–18. Gal. iii. 28.

Q. 131. What do they believe in reference to calls to service other than that of the ministry?

A. They believe that all true Christians are called to services of some kind for the promotion of the Gospel, and that the nature of their calling will be made known to them if they inquire in humble submission of soul, "Lord, what wilt Thou have me do?"

1 Cor. chap. xii. entire.

Q. 132. What are their views in reference to meetings for worship?

A. They believe that the Head of the Church is ever willing to assist believers in offering Divine worship, especially when publicly assembled for that purpose; and that vocal ministrations, important as they are, are not always essential on these occasions. And they disapprove of any formal arrangement in the conduct of their meetings.

Heb. x. 23, 24, 25. Matt. xviii. 20.

Q. 133. Does the Society of Friends differ from other Evangelical denominations in the fundamental doctrines of the Gospel which it professes?

A. The Society of Friends agrees with other Evangelical denominations in reference to the doctrines which are essential to salvation.

Q. 134. What moral professions has the Society of Friends prominently upheld?

A. The Society has borne a testimony against war and

slavery as being inconsistent with the teachings of the Gospel; against oaths, and paying tithes for church establishment, and against showing such reverence to persons of rank and official dignitaries as is due only to God.

Q. 135. What is the position of the Society of Friends in regard to temperance?

A. It enjoins the principle of total abstinence from all intoxicants and narcotics, except for purposes strictly medicinal.

Prov. xx. 1 and xxiii. 29-32. Isa. xxviii. 7. Luke xxi. 34. Rom. xiv. 21. Eph. v. 18.

Q. 136. What are Friends' views in regard to war?

A. Friends regard war as an unnecessary evil, fraught with great destruction of life and property, demoralizing in its influence, and seldom accomplishing the object desired.

Q. 137. On what authority do they ground their opposition to war?

A. On the authority of Christ's teachings, and the whole spirit of the Gospel.

Matt. v. 9 and xxvi. 52. Luke ii. 14. Heb. xii. 4. Jas. iv. 12. Isa. ii. 4 and ix. 5-7. Micah iv. 3. Rom. xiii. 9.

Q. 138. What do they propose as an efficient course for the settlement of differences, instead of war?

A. A reference to arbitration, or a court of nations; on the same principle as individual differences are settled by courts of law.

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